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One Sugar Mill, Complete

WESTON'S CENTRIFUGAL MACHINES,

STEAM CLARIFIERS, 400 and 500 Galls.

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HAWAIIAN GAZETTE

QUEEN OR POPE?

Hon. Mr. Gladstone's Pamphlet.

Are Catholics Bound to Obey the

Orders of the Pope or the

Laws of England?

[From the "London Times," November 10th.]

The school of Mr. Gladstone's article upon

Ritualism in the *Contemporary Review* have

scarcely died away, when he again appears on the

field of current controversy in a pamphlet on

"The Vatican Decrees in their bearing on Civil

Allegiance." The pamphlet, indeed, arises out

of the article, and is perhaps an illustration of

the pen of a statesman who indulges in

pamphletizing. His words are apt to touch

some feeling or interest besides that which he

had immediately in view, and a demand arises

for explanations and justifications. Valuable,

indeed, as the present pamphlet may be in many

respects, we cannot but contemplate with some

alarm the mass of reading, if not of writing,

which it may possibly entail upon its author. It

is described on the title page as "a political ex-

position." The exposition is addressed to

English Roman Catholics, and it formally chal-

lenges them, in justice to themselves and their

country, to demonstrate, if they can, how the ob-

edience now required of them by the Pope can be

reconciled with the integrity of their allegiance.

It is not likely that such a challenge from such a

quarter will remain unanswered, and thus a new

peril threatens Mr. Gladstone's repose. But these

considerations enhance rather than otherwise the

interest of the pamphlet. It deals with

A CONVENTION WHICH IS AFFECTING EUROPE.

And Mr. Gladstone's interposition will be of im-

portance far beyond the limits of this Kingdom.

The main scope of the pamphlet is to justify a

single passage in the previous article. Referring

to the question "whether a handful of the clergy

are or are not engaged in an utterly hopeless and

vain effort to Romanize the Church and people

of England," Mr. Gladstone had said:

"At no time since the bloody reign of Mary

has such a scheme been possible. But, if it had

been possible in the seventeenth or eighteenth

centuries, it would still be impossible in the nine-

teenth, when Rome has substituted for the priest

the *sempiterna* policy of violence and change in

faith; when she has refurbished and

paraded anew every rusty tool she has fondly

thought to have died; when she has equally re-

freshened and paraded anew every rusty tool she

has fondly thought to have died; when she has

equally refurbished and paraded anew every

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and paraded anew every rusty tool she has

8. Or that the (immediate) civil immunity of

the Church and its ministers depends upon civil

right.

10. Or that, in the conflict of laws, civil and

ecclesiastical, the civil law should prevail.

11. Or that any method of instruction of youth

solely secular may be approved.

12. Or that knowledge of things philosophical

and civil may and should decline to be guided by

divine and ecclesiastical authority.

13. Or that marriage is not, in its essence, a

sacrament.

14. Or that marriage, not sacramentally con-

tracted, has a binding force.

15. Or that the abolition of the temporal power

of the Papedom would be highly advantageous

to the Church.

16. Or that any other religion than the Roman

religion may be established by a State.

17. Or that in "countries called Catholic" the

free exercise of other religions may lawfully be

allowed.

18. Or that the Roman Pontiff ought to come

to terms with progress, liberalism and modern

civilization.

The main attack of the pamphlet is con-

centrated upon the third proposition. "That no one

can now become a convert to Rome without for-

saking his moral and mental freedom, and placing

his civil loyalty and duty at the mercy of another

—that other being the Pope. That all converts

do this deliberately he is, indeed, far from as-

serting; but he maintains that they are inexorably

committed to it. For this purpose he recalls

some incidents of the controversy which pre-

ceded the passing of the Catholic Emancipation

Act in 1829. He observes that the strength of

the opposing party lay in allegation that it was

impossible for the consistent Roman Catholic to

pay to the Crown an entire allegiance. To an-

swer this allegation, measures were taken to

learn from the highest Roman Catholic authori-

ties in this country the exact position of the

members of that communion with respect to

some of the more exorbitant Papal assumptions.

Something more, he says, was necessary than

the recollection of such extravagances as the right

of deposition and excommunication, or of keeping

coverts in heresy.

MR. GLADSTONE'S CONCLUSION.

"My own views and intentions in the future,"

Mr. Gladstone characteristically says, "are of

the smallest significance." But "in the little that

depends" on him he will be guided by the

rule of maintaining equal civil rights, irrespective

of religious difference, and he concludes with the

following words:

"Strong the state of the United Kingdom has

always been in material strength, and its moral

populacy is now, we may hope, pretty complete.

It is not, then, for the dignity of the Crown and

people of the United Kingdom to be diverted

from a path which they have deliberately chosen,

and which does not rest with all the myriads

of the Apostolic Churches either openly to ob-

struct or secretly to undermine. It is rightly

to be expected, it is greatly to be desired, that

the Roman Catholics of this country should be

in the nineteenth century what their forefathers

of England, except a handful of emigrants, did

in the sixteenth, when they were marshalled in

resistance to the Armada, and in the seventeenth,

when, in despite of the Papal Chair, they sat in

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